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the fundamental thought to be, the impotence of the nations to arrest God's purposes at a critical moment in the history of his people.

Sermon X is on "The Sixty-eighth Psalm." This psalm, he says, describes a past event, viz. the historical ascent of God into the "tent" prepared for him by David upon Zion. It is not a prediction of the ascension of our Lord. It has no reference to the future. Nevertheless the ascent of the Ark in which God was present into Zion, *prefigured* the ascent of Christ into heaven.

Sermon XI is called "The Lord our Righteousness" (Jeremiah xxiii. 6). This means the Lord *is* our righteousness, and is significant of the fact in a degenerate age that the nation's righteousness can only be secured by God.

In the sermon "Mercy and not Sacrifice," (Hosea vi. 6), he dilates on that *kindliness* of feeling which goes so far to make us love God with all our hearts and our neighbor as ourselves.

Dr. Driver is by no means an eloquent preacher, but his sermons are solid, scholarly, reverent and helpful. THOMAS PRYDE.

The Pauline Theology: a Study of the Origin and Correlation of the doctrinal Teachings of the Apostle Paul. By GEORGE B. STEVENS, PH.D.,D.D., Professor of New Testament Criticism and Interpretation in Yale University. New York: Charles Scribner's Sons, 1892. Pp. xi. + 383. $2.00.

This able work on the doctrinal teachings of the great apostle is one of the most valuable contributions to exegetical theology made in recent years. In exegetical principles, method and structure, temper and style, it is worthy of highest praise. The author has clearly conceived the true nature of his task and has aimed faithfully to expound the thought of the apostle Paul from the apostle's own point of view. In accordance with this aim he has conscientiously surrendered himself to the leading of the apostle, reading what he says in the connection in which he says it, and with the emphasis which that connection gives it. It ought not perhaps to be exceptionally high praise to give a writer in exegetical theology, that he uniformly maintains his balance and poise and never betrays a polemical bias of his own; but whether exceptionally high or not, it is praise to which Professor Stevens is honestly entitled. He shows himself familiar with the ablest recent works on the apostle and his doctrines, yet is thoroughly independent in his own discussion.

The introductory chapters, on the conversion of Paul, his style and modes of thought, the shaping forces of his doctrine, and the sources of his doctrine, are deeply interesting and instructive in themselves and excellently prepare the way for the systematic presentation of the doctrines which the following chapters give. In the study of the man Saul, the historical and psychological elements of the problem are carefully investigated, yet with a full recognition of the divine element of the situation. The chapter on the apostle's style and modes of thought is noteworthy for its clear recognition of the obvi-

ous, but too commonly neglected, principle, that the sense of a passage is to be determined in view of its argumentative intent — the place it fills in the course of thought. The application of this principle to several passages in Romans which are sometimes misinterpreted through neglect of it is very refreshing.

When Professor Stevens comes to his main task, the exposition of the teachings of the apostle, it is difficult to find serious fault with him at any point. The book seems to show its author to be a man of very different type of mind, to be sure, from that of the apostle whose doctrines he is expounding, but possessed of that ability to assume the mental position of the apostle and to look at things along his angle of vision which is the mark of a true interpreter. What chiefly characterizes his work is not any novel definitions of the great terms of the apostle's vocabulary, but a clear perception of the relations in which these terms stand, or perhaps even more a clear apprehension of the limits of the apostle's statements. Yet the work is by no means characteristically negative. If many readers fail to find in this exposition of Paulinism certain things which they have been told were Pauline, they will also, we are sure, gain some most helpful enlargement of their previous conceptions of the apostle's thought. Especially enlightening is the exposition of the nature of faith, as "the entrance of the soul into right relation to God," "man's part in the constitution of a new and vital personal relation of the soul to Christ," "the very opposite of a meritorious claim upon God's mercy," yet constituting alike the ground of acceptance with God and the principle of the Christian life. Thus it gives unity and continuity to the Christian life and makes justification and sanctification not wholly disconnected facts, but facts vitally related through faith and grace which are the necessary conditions of both. To many the discussion of Rom. v. 12. will be of special interest, though they will possibly wish that the two following verses had been brought into connection with the view presented of this verse. But it is difficult to particularize since almost every chapter calls for special commendation as a whole or in detail.

The points at which one can conscientiously find fault are very few. The statement on page 179 that "it cannot be shown that Paul considers the law to have had the purpose or effect of adding to the inherent energy of the sinful principle which pervades human nature and is the root of sinful actions," seems to be contradicted by what we judge a truer statement of the case on page 189. The assertion (p. 357) that Paul couples the expression "from the dead" only with Christ's resurrection seems to overlook Phil. iii. 11. The discussion of Rom. ii. 12 alike on page 48 and on page 105, seems to imply that the statements of this verse and of both those that precede, and those that follow it refer merely to a hypothetical divine judgment. But surely this is not the language of mere hypothesis. Nor is this view required in order to make the apostle self-consistent. The doctrine of an actual final judgment on the basis of character is not merely not inconsistent with the

doctrine of justification by faith, but is really called for by that doctrine, when understood as Professor Stevens rightly interprets it. Of course Rom. ii. 12 must be understood not to refer to all humanity, but to one only of the two great classes mentioned in vss. 6–10.

But such small matters of dissent scarcely at all diminish our hearty appreciation of this most valuable book. Professor Stevens has put all students under obligations of gratitude to him not only for the valuable contents of his book but not less for the admirable example he has given of what Biblical Theology in its true sense is. E. D. B.

A Harmony of the Four Gospels in the Revised Version: chronologically arranged in parallel columns. By S. D. WADDY, Q.C., M.P. 12mo., pp. 44+199. London: T. Woolmer, 1887.

The Gospel History of our Lord and Saviour Jesus Christ, in a connected narrative, in the words of the Revised Version. Arranged by C. C. JAMES, M.A. 12mo., pp. 26+188. London: Clay & Sons, 1890.

A Harmony of the Gospels in the Words of the Revised Version. Arranged by C. C. JAMES, M.A. London: Clay & Sons, 1892. 12 mo., pp. 30+274.

A New Harmony of the Four Gospels in English According to the Common Version. By GEORGE W. CLARK, D.D. Revised Edition. 12mo., pp. 302. Philadelphia: Am. Bapt. Pub. Soc., 1892.

Synopse der drei ersten Evangelien, bearbeitet von A. HUCK. 8vo., pp., 16+175. Freiburg, i. B.: Mohr, 1892.

The first of the five volumes whose titles are here given, that of Mr. Waddy, is noteworthy as the first Harmony of the Gospels which makes use of the Revised Version of 1881, though a Diatessaron using this version had already appeared in this country some years in advance of it. It is further noteworthy as proceeding not from a theologian but from a barrister. The author holds that the most important use of a harmony is to bring into juxtaposition the accounts given by the different evangelists of each separate incident in the life of Jesus, and that the second use, the arrangements of the events in chronological order is subordinate, and indeed impossible of perfect realization. The book accomplishes fairly well the first of these two purposes, the passages which are properly parallel being arranged in parallel columns, and due attention being given to all the mechanical details which effect so much the practical usefulness of a harmony. As respects the second purpose, the author has, wisely it seems, abstained from embodying in his scheme of divisions any special theory of the chronology of the life of Jesus, either as respects the length of the ministry or the particular years in which it fell. But he could not avoid adopting some theory of the order of the events; and